



JAPAN VII



THE FIGHT FOR SUPREMACY IN ASIA

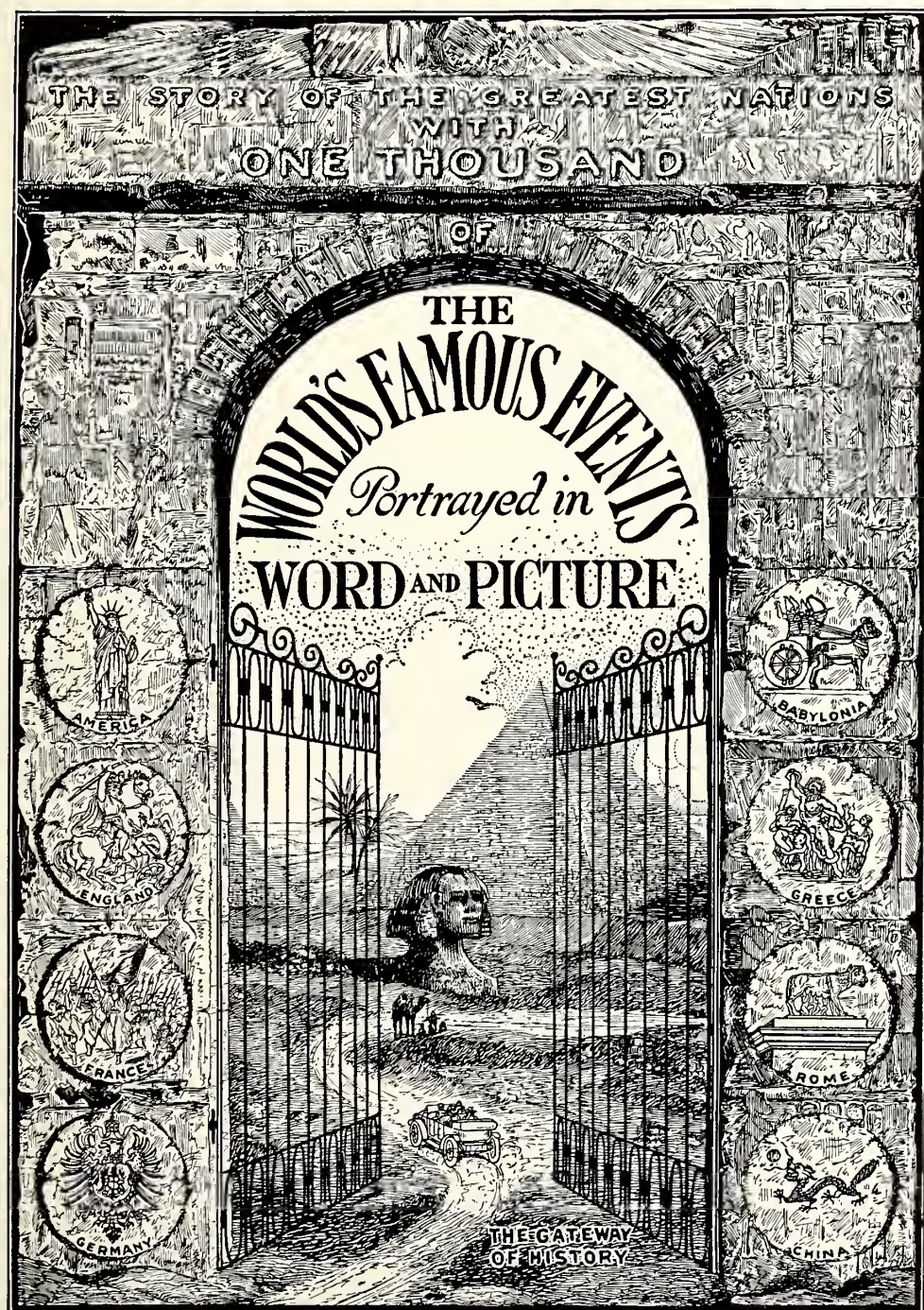
(The Japanese Break the Chinese Power at Ping Yang)

From a painting by the contemporary American artist, J. Steeple Davis

UP to twenty years ago, China was universally regarded as the chief power in the Far East. But the Japanese, though outnumbered by the Chinese more than ten to one, had adopted modern modes of living and fighting. Moreover they were and are fired by an intense spirit of patriotism, wholly unknown in China. Hence when China had by procrastination, insult, and indifference roused the Japanese to anger, they did not hesitate to declare war against her in 1894.

The immediate cause of dispute was Korea, sovereignty over which was claimed by both the contestants. The main battle of the war was thus fought on Korean ground, outside the city of Ping Yang. This the Chinese had strongly fortified. Its walls were high and it was surrounded by a chain of forts, chief of them being the Fort Botandai, shown in our picture as towering on a hilltop above the other forts. The Japanese attacked these defences like madmen, storming one fort after another, until finally Botandai itself was carried by assault. Then the resolute assailants attacked the city. A band of heroes clambered up the walls in face of a murderous fire, drove back the defenders, leaped down inside, and broke open the main gate for their comrades. Less than ten men of this scaling party were still alive when the gate opened. After that the Chinese fled. This battle established unmistakably the military supremacy of the Japanese. The war made them the chief power of the East.





Volume Eighth



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THE POWERS OF THE EAST

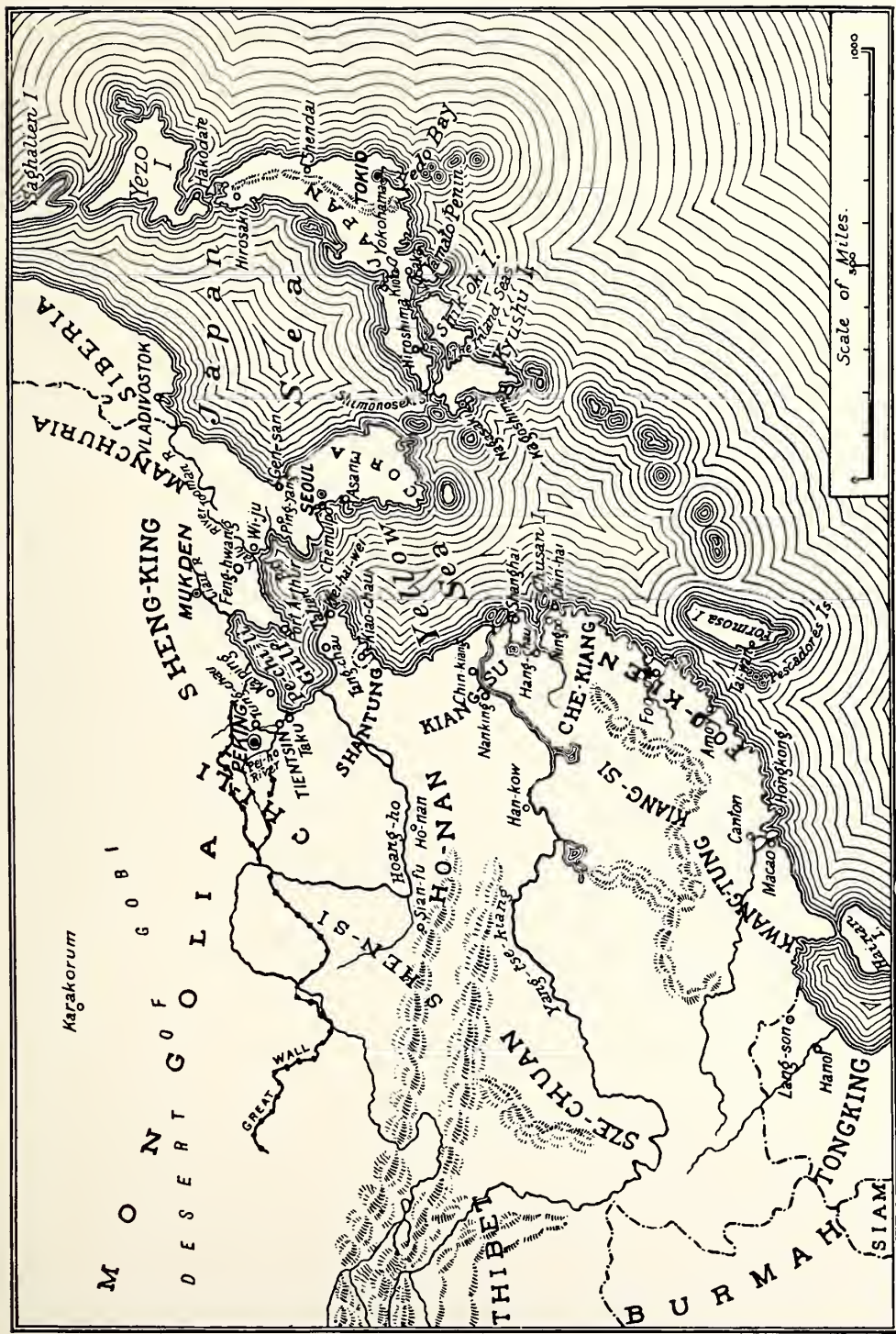
(The Ancient Provinces and Historic Spots of China and Japan)

Prepared specially for this work by Austin Smith

WHEN the modern European nations first began to extend through Asia, they found its people less advanced than those of Europe in some respects of civilization, especially in the invention of weapons of war. Thus they found conquest fairly easy, and learned, like small boys at play, to look with contempt upon those whom they could defeat. The Europeans also found themselves superior in that subtle and intangible force which we call *will*; they dominated the Asiatics.

By degrees, however, the Europeans learned that mentally these new-found races were their equals, and perhaps spiritually as well. The men of the Far East were quick to learn European knowledge. To-day they have adapted it to their own needs, and our statesmen find that there are really "Powers" in the East, great nations who can hold their own in warfare and must be reckoned with politically. Of these Japan came first to the front, and now China follows her. Japan is small, concentrated in her islands. But China is enormous, the most populous country of the world. She occupies vast plains watered by several giant rivers and surrounded by almost inaccessible barriers which shut her from the rest of the world. Huge mountains culminating in the Himalayas form her boundary to the south and southwest; then come trackless deserts to the west, and to the north the region of eternal snows.







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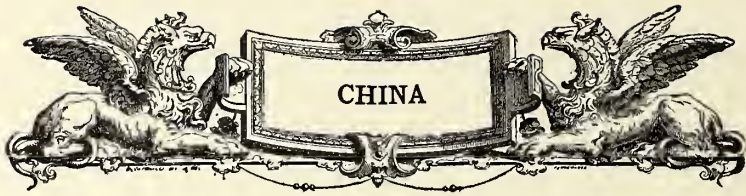
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PANKU MAKING THE EARTH

(The Chinese Story of the Creation)

From a noted Chinese painting of the Middle Ages in Peking

THIS picture begins the story of China. Genuine Chinese history dates back to about two thousand years before Christ, at which time China was already a civilized and firmly founded monarchy. Still further back lies the Chinese age of fable. Their legends begin with Panku, who, they say, was a dwarf who created the earth. He found himself at birth in the midst of a chaos of solid rock, and taking a hammer and chisel, he set to work to enlarge his prison by chipping away the rock in all directions.

Panku worked eighteen thousand years, and hewed out all the hollow that lies between the earth and the sky. Always as he worked he grew larger, until he became a vast giant, and some of his strokes cut clear through the surrounding wall of the rock roof over his head. Those strokes made the openings in the sky through which we see the stars. When at length Panku died the earth looked as it does now, only there was no ground except rocks. Panku gave his dead body for earth to cover these rocks, and the waters were formed by his blood. The legend adds that men, and indeed all living things, are sprung from the flies that fed on his dead form.







THE HISTORY OF THE UNITED STATES


OF THE UNITED STATES OF AMERICA
FROM THE FIRST SETTLEMENTS TO THE PRESENT TIME

THE HISTORY OF THE UNITED STATES
OF AMERICA
FROM THE FIRST SETTLEMENTS
TO THE PRESENT TIME
BY
JAMES M. SMITH
OF THE
UNIVERSITY OF CHICAGO
PUBLISHED BY
THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILL.
1900





CONFUCIUS DRIVEN INTO EXILE

 (The Sage With a Few Faithful Followers Abandons a Corrupt Court)

Redrawn by Mme. Paule Crampel from an old Chinese ink sketch

THE early religious faith of the Chinese is not clear to us, because it was all changed and much of it forgotten in the spiritual revolution caused by Confucius. This remarkable sage lived about five hundred years before Christ, at a time when the ancient Chinese civilization had fallen into disorder and the empire was almost disrupted. The real civilization was confined to the central provinces of Ho-nan and Shantung. Here Confucius early won a reputation for wisdom, energy and piety. He then travelled through the surrounding provinces preaching his doctrines. Several of the semi-independent princes became his disciples, and he established himself as guide and director at the court of the most powerful among them, the Prince of Lu.

So greatly did this state prosper under Confucius' wisdom, that the other princes became afraid lest Lu should dominate the empire. They therefore prepared a most splendid train of gay young women and sent them to Lu. Its prince was so fascinated that he neglected Confucius and ignored his advice. So the sage left the court in sorrow, hoping against hope that he would be recalled. Instead Confucius fell into a life of sorrow. He was driven from other courts and wandered with only a few faithful followers into exile. In his old age he was called back to Lu, but lived there in retirement writing his books of religious teaching. After his death these became universally accepted, and Confucianism is the faith of most Chinamen to-day.







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THE GREAT WALL OF CHINA

(The Vast Structure Built 200 B.C. to Shut China From the Outer World)

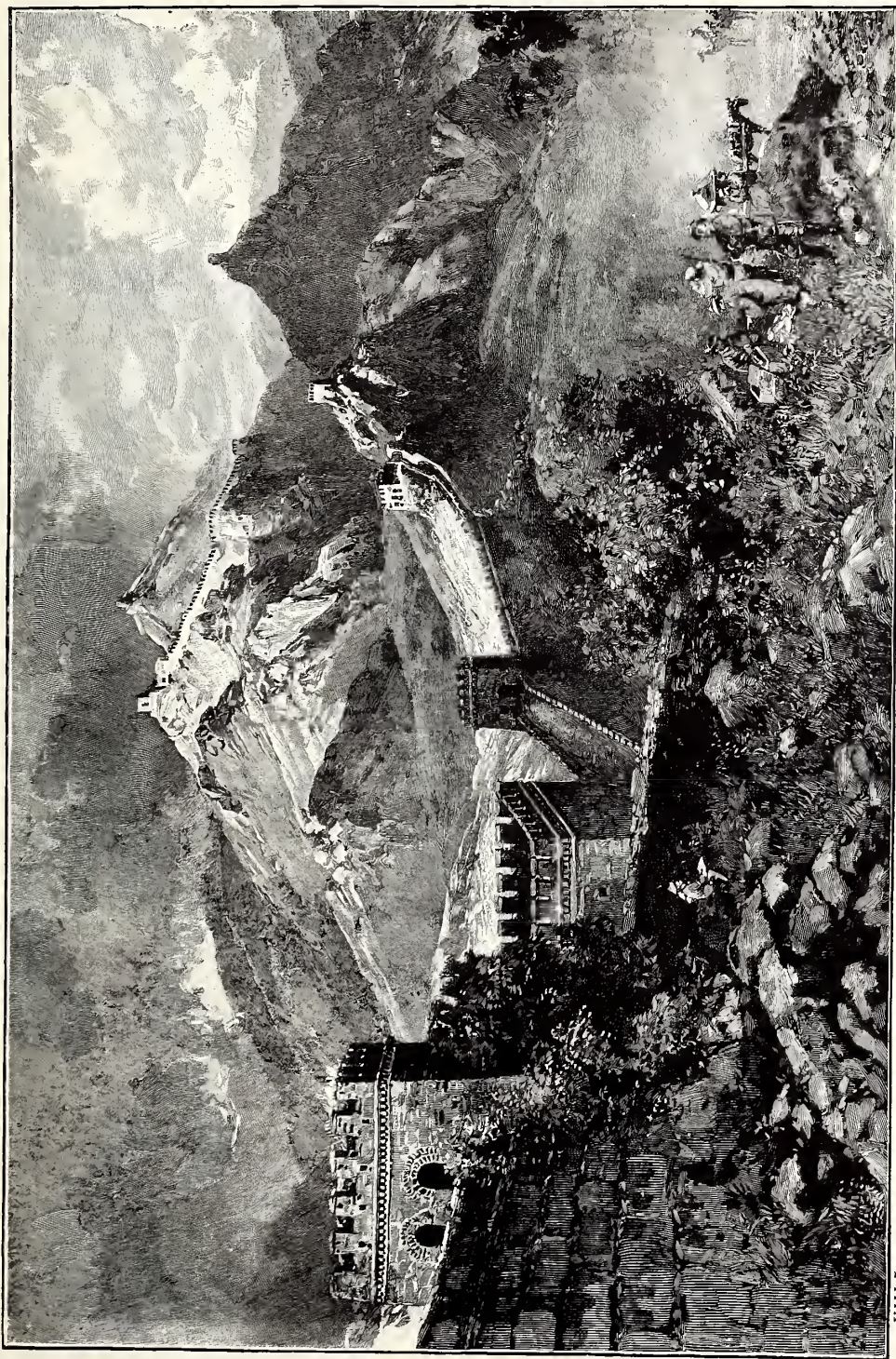
After a photograph in Western China

SOME two centuries after the death of Confucius, the disjointed Chinese provinces were all reunited into a single empire, such as had probably once existed many centuries before. The reunion was achieved by a prince of the province of Tsin, who made himself emperor and thus founded the Tsin dynasty or empire. The greatest of its early rulers was Shih, who was called the "first universal emperor," because he extended his power over all the Chinese Empire as we know it to-day.

Shih also built that marvelous structure long classed among the wonders of the world, the "Great Wall" of China. The wild Tartars of northern Asia came ever and again in savage hordes to ravage China, just as a few centuries later they ravaged Europe. It was impossible to hunt down these horsemen across the vast deserts where they hid; so, to prevent their incursions, Shih started the huge wall which runs without a break for over two thousand miles along the northern frontier of old China. To the military forces of those days the wall, with the garrisons kept along it, was wholly impassable; and China was relieved from the Tartars, who perforce, turned their attention westward to the European races.

Thus secured from external invasion China grew ever more exclusive, a nation dependent wholly upon itself. Wars there were, but civil wars, province fighting against province, rival princes striving to seize the imperial throne. Thus dynasty after dynasty rose and fell.







THE EARLIEST SILK MAKING

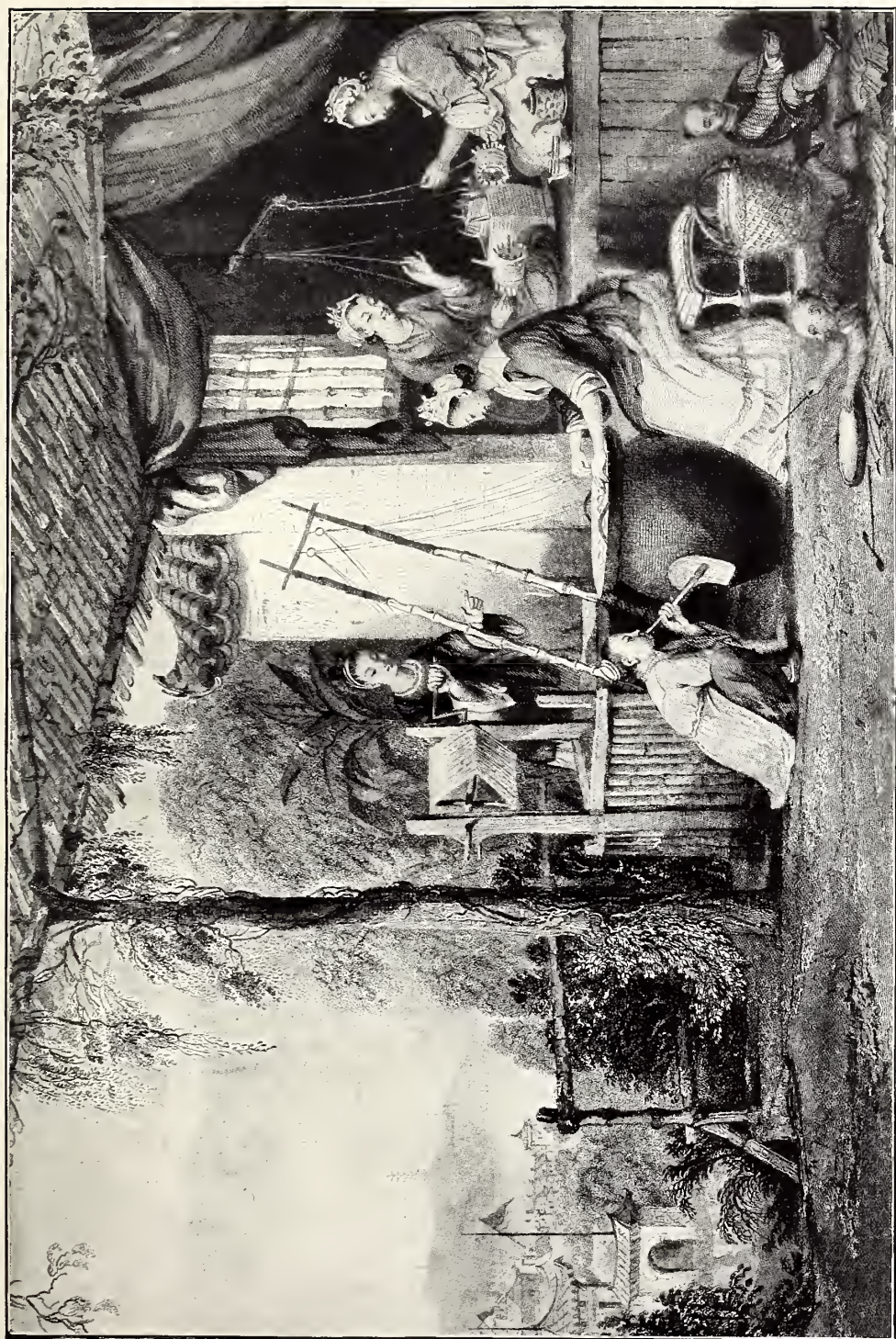
(The Industry Carried to Europe by the Nestorian Monks)

From a painting by the English artist, T. Allom

THE first outsiders to break into this seclusion of China were the Christian teachers, who were spreading their faith over the whole world. China had become known to the western civilization through her manufacture of silk. Some of this beautiful fabric reached Constantinople, the capital of the decadent Roman world, and charmed the artistic sense of the wealthy Europeans. They could form no idea as to how the strange fabric was made, and the Persian merchants whose caravans brought the silk could tell them nothing except vague rumors of a mighty empire far in the east. Nestorian monks then set out to convert to Christianity these most distant lands of the world.

By wonderful courage and endurance the Nestorians reached China, where they were politely but not enthusiastically received. They erected churches and for two hundred years continued to preach and teach with small effect. As for the beautiful silk, the Nestorian monks learned with amazement that it was the work of worms. The Chinese refused to permit them to export any of the silk-worms to Europe. So a monk concealed some of the grubs in a hollow in his pilgrim's staff and thus smuggled them across Asia to Constantinople. Here, under the superior climatic conditions, the silk culture soon became of better grade than that of China itself.







AT THE HEIGHT OF EMPIRE

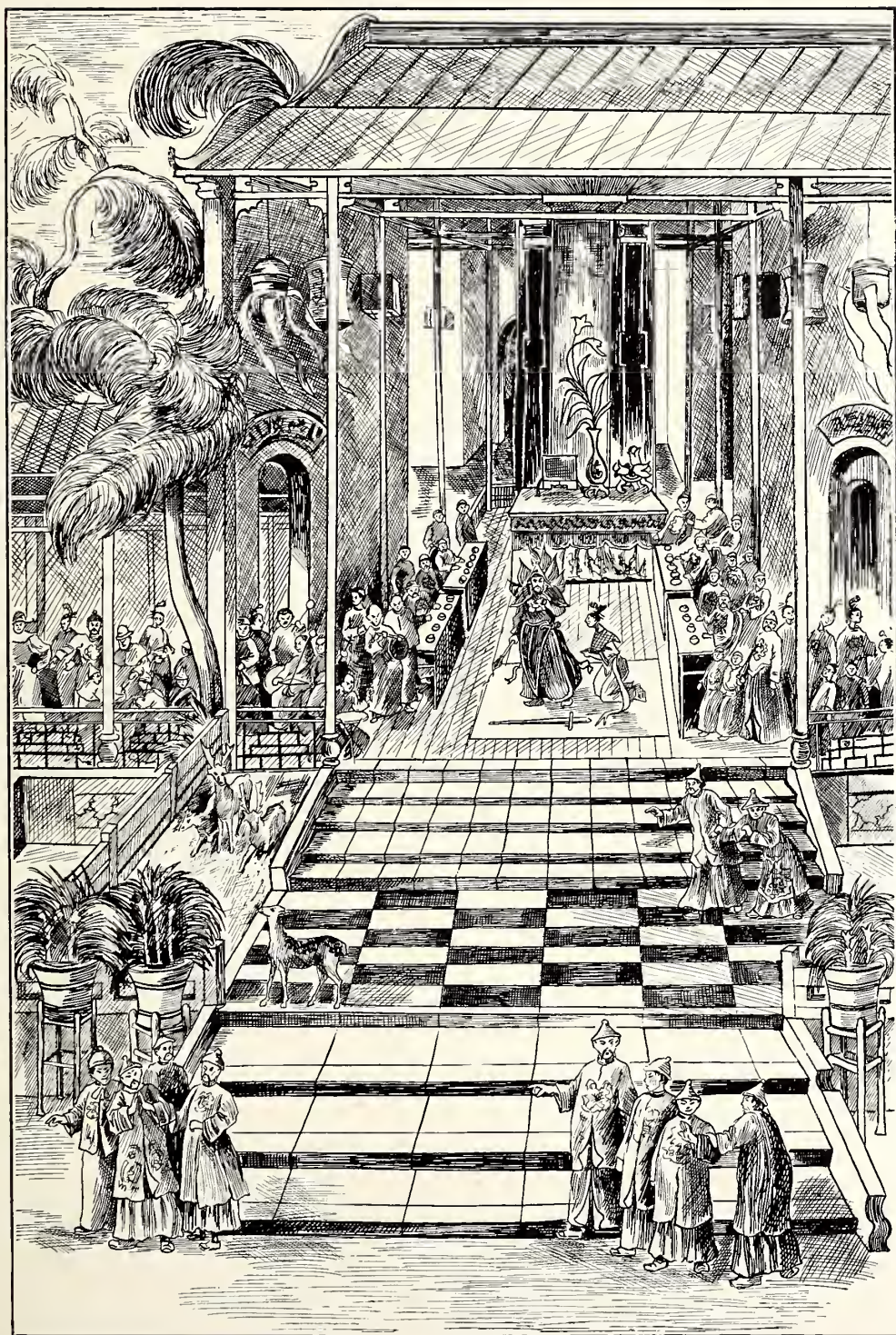
(Tai-tsing Sets Out on the Campaign Which Extended China to its Widest)

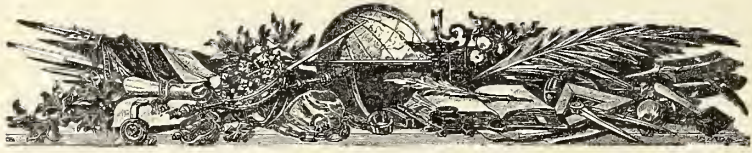
Redrawn from an ancient Chinese print

THE Chinese Empire was probably at the widest extent it ever attained, during the seventh and eighth centuries. The vigorous emperor Tai-tsing extended his power beyond the deserts of central Asia, which had barred the advance of earlier generations. His troops defeated the wandering Tartar tribes of Siberia, and he even established his suzerainty over the khans of Turkestan, thus extending the power of his sceptre across the whole breadth of Asia from the Pacific westward to the shore of the Caspian Sea. Ambassadors sought his capital from Persia and from India. Even distant Rome began to learn vaguely of this mighty empire, and ambassadors from her court followed the Christian missionaries in journeying to the distant land. Its capital was at this time Ho-nan, a city still existing on the banks of the mighty Hoang-ho, in the very heart of central China. There Tai-tsing held his gorgeous court surrounded by philosophers and men of learning. He founded colleges and selected his officials from among their graduates, thus making education the road to honor and to worldly success.

Women were also honored in Tai-tsing's court. Such was their power that after that monarch's death the real sovereignty was snatched from his heir by the latter's wife. Ruling at first in her husband's name and afterward in her own, this vigorous queen, Woo-how, brought the empire to its highest point of military efficiency.







THE COMING OF THE MONGOLS

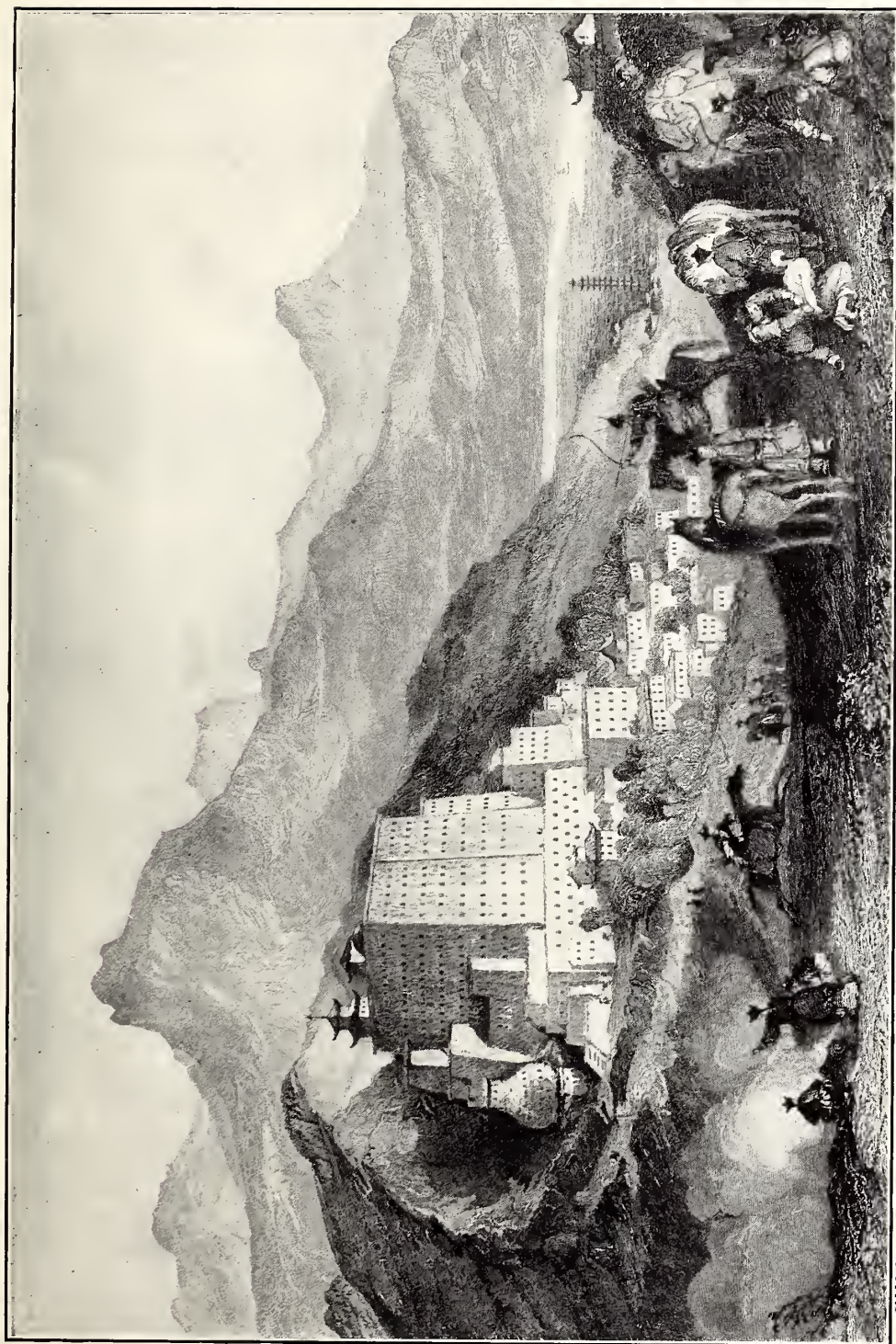
(Genghis Khan Fights His Way to Leadership of the Mongols)

From the series of pictures of China by T. Allom

GRADUALLY civilization seems to have sapped the military vigor of the Chinese race; and they were at length conquered by some of the very tribes over which Taïsing and his successors had so easily established their rule. During the twelfth century a tribe of Tartars known as the Kins began to conquer much of northern China, and the Chinese appealed for help to another race of their former subjects. These were the Mongols, fierce fighters from the central deserts of Asia, who swarmed eagerly into China under their great leader, known to us by his title of Genghis Khan or king of kings.

Genghis had won his way to the chieftainship of his people by hard fighting. He was the son of a chief, driven to flee from a rebellious tribe. He gained the favor of a neighboring chief, married his daughter and commanded his army. So successful was Genghis that his father-in-law feared him and plotted to slay him. The young exile was warned of his danger by a messenger just in time to slay the men who would have attacked him. Then he led the army of his ungrateful father-in-law away to follow him in a career of conquest. Having finally risen to be supreme among the Mongols, Genghis led them into China in the year 1211, entering through the gates of the Great Wall as a friend. He defeated the Kin Tartars and then continued his warfare against the Chinese themselves. Before his death he had conquered most of the empire.







THE HISTORY OF THE
CITY OF BOSTON

By SAMUEL JOHNSON, Esq.
of the Middle Temple, Barrister at Law.
In two Volumes.
LONDON: Printed by J. DODD, in Pall-mall.
MDCCLXXIII.

The City of Boston, situated on a neck of land between the Charles and the Boston Rivers, is one of the most beautiful and fertile in the Province. It is bounded on the north by the Charles River, on the east by the Boston River, on the south by the harbor, and on the west by the city of Cambridge. The city is divided into four wards, and is governed by a Mayor and a Council. The city is one of the most important in the Province, and is the seat of the government. It is the largest city in the Province, and is the most populous. It is the most important city in the Province, and is the seat of the government. It is the largest city in the Province, and is the most populous. It is the most important city in the Province, and is the seat of the government.





MARCO POLO IN CHINA

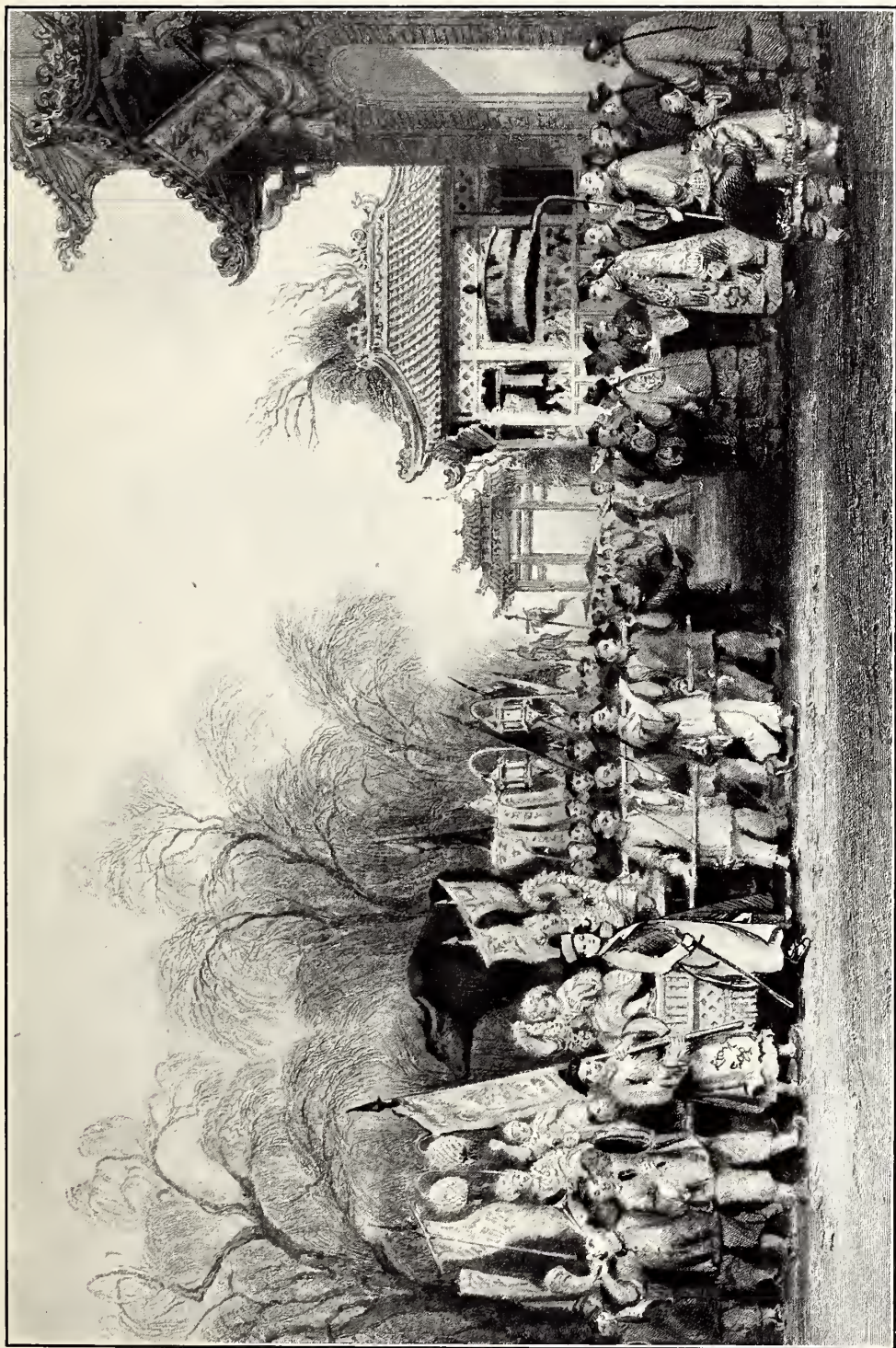
(The Venetian Traveler Welcomed at the Court of Kublai Khan)

From the historical series by T. Allom

THE fear of Genghis Khan spread over all the civilized world. Europe as well as Asia felt the ravage of his cruel hordes. Fortunately for Europe the conquest of China proved so gigantic an undertaking that the Mongols finally turned all their forces in that direction. The successors of Genghis gradually extended their sway until in 1280 his grandson, Kublai Khan, was acknowledged as sole emperor over all the Chinese realm. It was Kublai who established Peking as the capital of the empire, choosing its northern site as enabling him to rule over his own Mongol lands as well as over the Chinese.

To the court of Kublai Khan there came that celebrated European traveler, Marco Polo; and from his book of his wanderings Europe gathered its first real knowledge of the people and the civilization of the far east. Marco first entered China as a young man in the caravan of an older merchant, his uncle. The merchants were well received by Kublai Khan himself, who was so pleased with the bright young Marco as to take him into the imperial service. Marco remained in China nearly twenty years, and when he finally returned to his home in Venice his accounts of the splendor and wealth and civilization of the east sounded so impossible to his Venetian neighbors that they laughed at him and called him from his big tales "Marco Millions."







THE FALL OF THE MONGOLS -

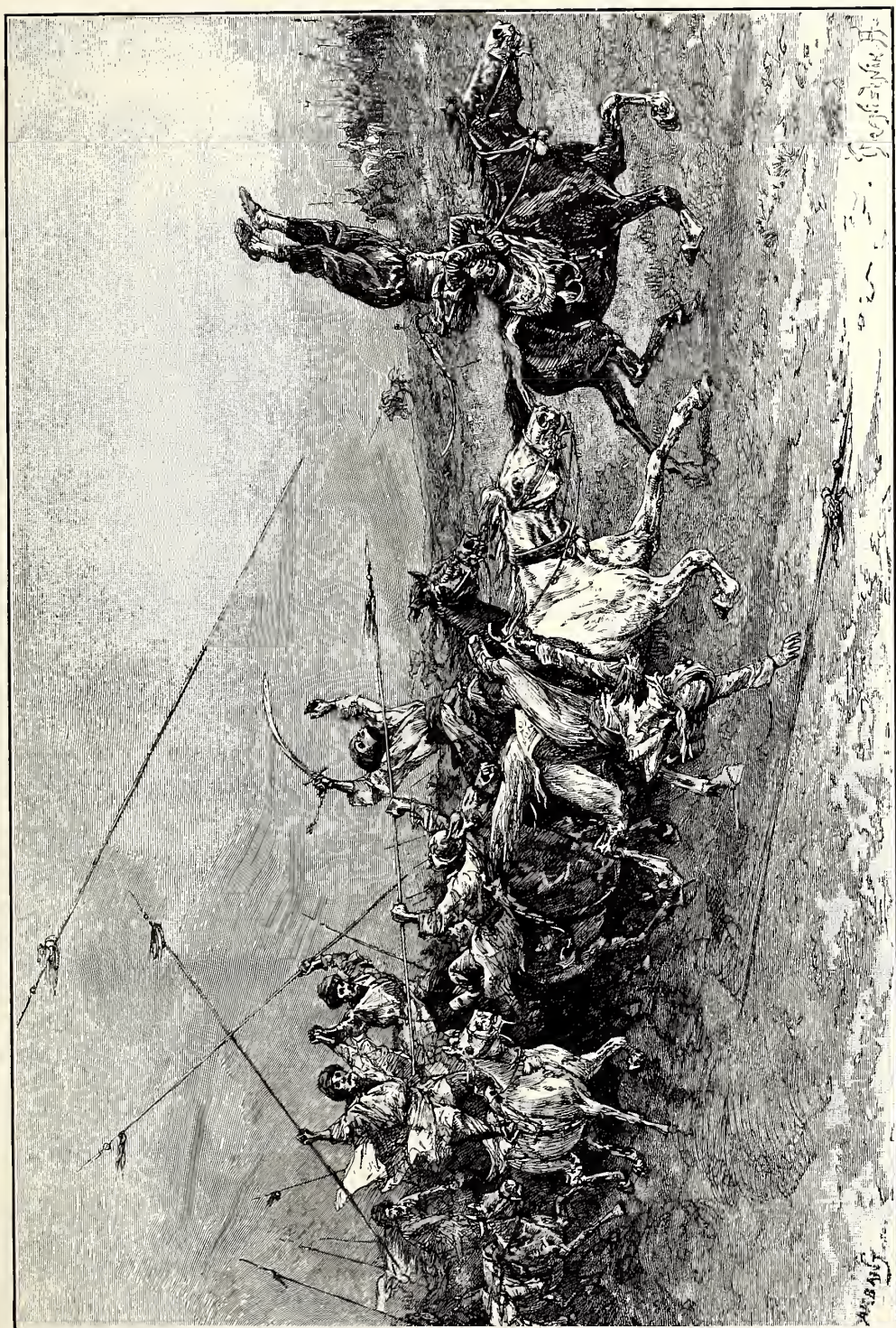
(The Mongol Warriors Ridicule the Chinese Forces of Hong Wou)

After a drawing by the Russian artist, N. Pranishnikoff

THE Chinese seem to have accepted and even welcomed the rule of the earlier Mongol emperors, who saved them from constant warfare, and governed them as did Kublai Khan, with wisdom and justice. After a time, however, the Mongols quarreled among themselves. Weak rulers failed to hold their warlike followers together; and once more the land was desolated by war. Finally a native Chinese laborer led his countrymen in a desperate rebellion. He seized the throne, and styled himself the Emperor Hong Wou. His armies recaptured province after province of China and then ventured forth into the Mongolian wastes to attack their former masters in their own home. The wild Mongol riders met them with laughter and insult, having been so long accustomed to trample on these unwarlike Chinese. But the latter were now roused to a determined stand, and under Hong Wou's leadership they completely defeated the Mongols.

Hong Wou had been a native of Nanking in central China. He established that city as his capital and retained it as such even after he finally captured the Mongol capital of Peking. Thus Nanking became the home of his court and his dynasty. The emperors of his race were known as the Ming or "bright" dynasty, and were the last truly Chinese emperors to bear rule over the land.







EUROPE ENTERS CHINA

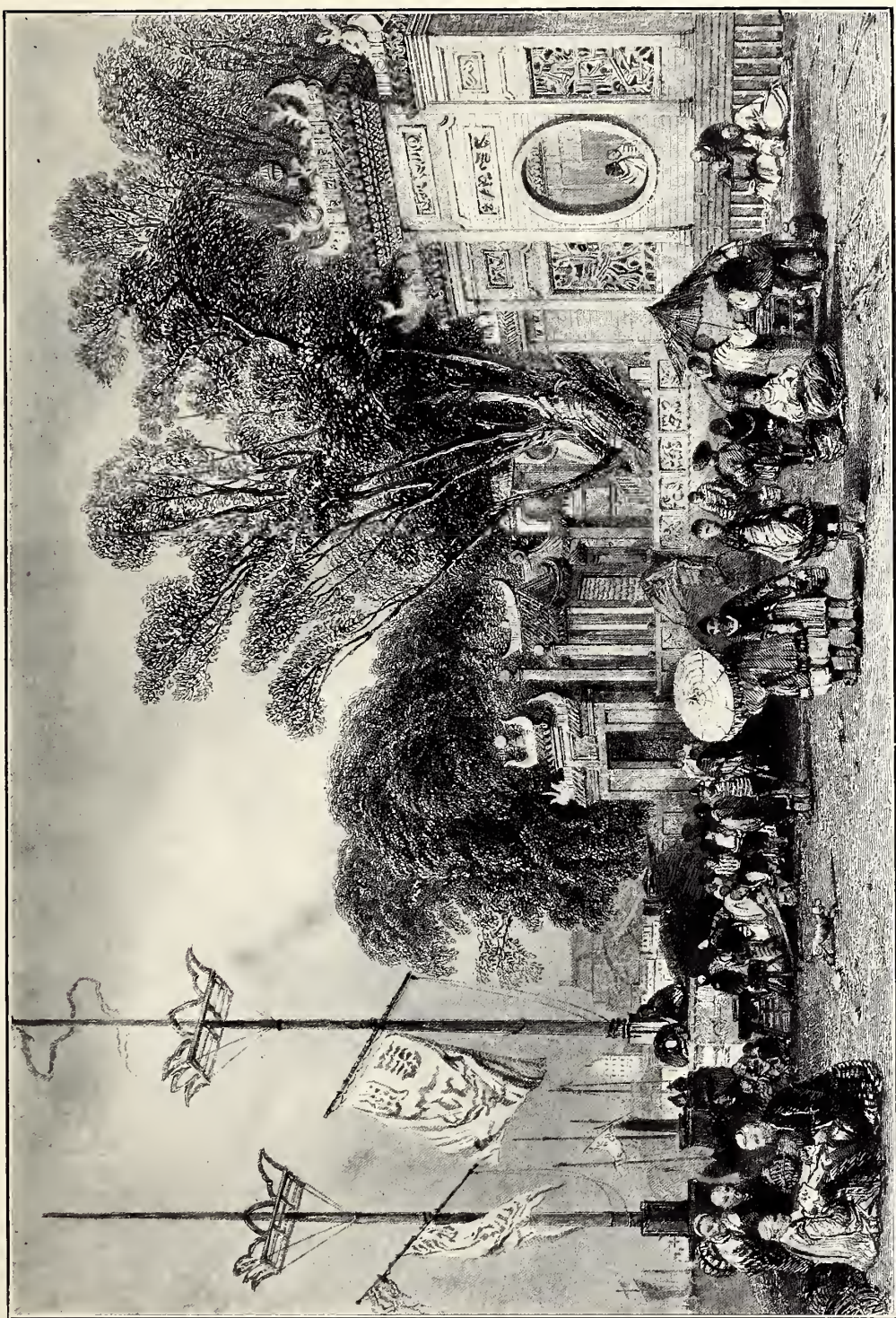
(The Portuguese Allowed to Trade in Their Walled-off Settlement at Macao)

From the historical series by T. Allom

IT was during the rule of the Mings that the real discovery and occupation of China by the European nations began. A few early travelers had penetrated the far east by land; but the journey required many months of costly and dangerous travel, and could not be made profitable either for trade or conquest. So the land remained almost unknown. Now, however, European explorers found their way thither by sea. Portuguese mariners sailed around Africa and reached India and then Indo-China. In the year 1517 the first Portuguese ships reached China. Their commander, Perez, was well received at Canton and began a most promising friendship with the governors and other officials of southern China.

Unfortunately later Portuguese traders tried to overawe and subjugate the Chinese with their cannon. Such an attack had been successful in India. It failed wholly in China. The assailants were repelled, the Portuguese envoy who had been sent to the Emperor's court was imprisoned and executed; and for a few years the Europeans were barred out of China entirely. But the advantages of trade with them had been so great that finally they were permitted to establish a settlement of their own at the port of Macao, near Canton. Thither the Chinese went to trade with them, while a wall built across the edge of the settlement shut the Portuguese off from entering the native city. They were regarded as useful but treacherous barbarians.







THE DUTCH VISIT NANKING

(Their Envoys Travel Through the Strange Interior of China)

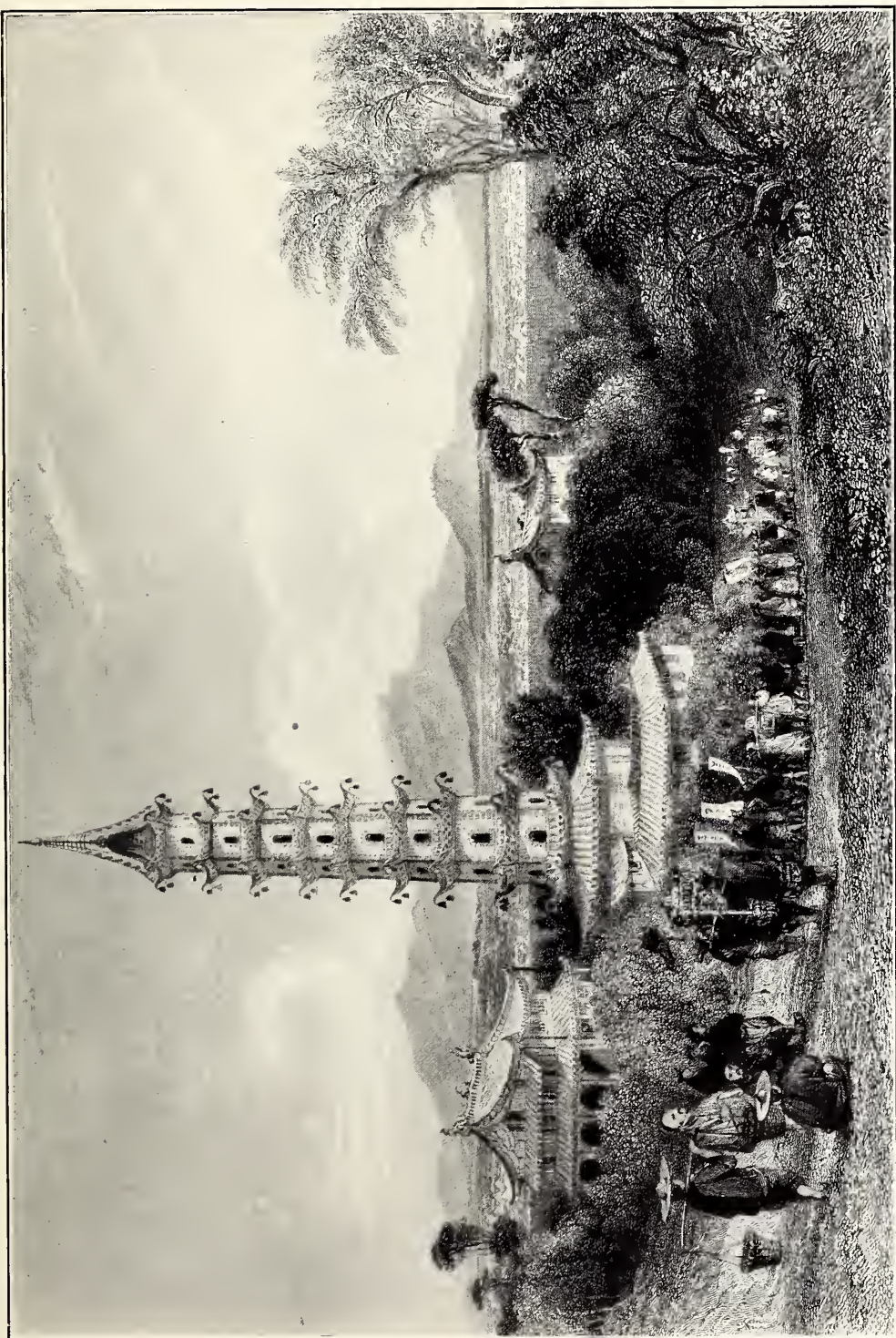
From the historical series by T. Allom

OTHER European nations soon followed the Portuguese into China, in the hopes of sharing or perhaps monopolizing its profitable trade. In the year 1624 the Dutch prepared a powerful expedition in their islands of the "East Indies" and attacked the Portuguese at Macao. They were driven off, but found another landing place near the Chinese coast by seizing the island of Formosa. From here they sent an embassy to visit the Chinese Emperor at Nanking. By the time the Dutch travelers reached Nanking, the power of the Ming Emperors had fallen: a new dynasty ruled from Peking, and the Dutch journeyed there. Thus bit by bit the strange interior of China was opened to foreign eyes.

At Peking the Dutch were received with courtesy and allowed the honor of presenting gifts as a tribute to the Emperor, but were told that the Emperor feared their ships might be wrecked on the stormy Chinese seas and this would so pain him that he would only let a small party of them visit the land once every eight years.

In the same year that the Dutch won this rather dubious concession a Russian embassy also reached Peking, having traveled through Siberia. Its leader, however, refused to perform the ceremonies of submission to which the Dutch had bowed. Hence the Russians were dismissed with even less success than that achieved by the Dutch.







EARLY TARTAR WANDERERS INVADING CHINA

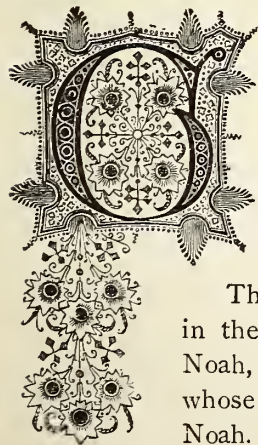
THE STORY OF THE GREATEST NATIONS

MODERN NATIONS—CHINA

Chapter CXL

THE EARLY DAYS

[*Authorities:* Joseph Walton, "China and the Present Crisis"; Dr. William Speer, "The Oldest and the Newest Empire"; Boulger, "History of China"; Douglas, "China"; Norman, "Peoples and Politics of the Far East"; Curzon, "Problems of the Far East"; Wilson, "The Ever Victorious Army"; Loch, "Narrative of Events in China"; Wells Williams, "The Middle Kingdom," "A History of China"; Savage Landor, "China and the Allies"; Du Bose, "The Dragon, Image and Demon"; Mossman, "The Taeping Rebellion."]



CHINA is one of the most interesting countries in the world. Its population is five times that of the United States, and this vast number of people live under the same government, have the same laws, speak the same language, and study the same literature. They have had a longer national existence than any people of ancient or modern times.

The origin of the Chinese, like that of every people, is lost in the mists of antiquity. Their traditions extend back to Noah, and their first ruler of whom mention is made was Fu-hi, whose reign corresponded with the latter half of the life of Noah. His son, or successor, was Shin-nung, or Shin the husbandman, which some think may have been Shem. The chronological system of China, which moves in cycles of sixty years, corresponds with the

ancient Babylonish, and begins in the reign of Hoang-ti, second successor from Fu-hi.

It may be said that the real historical period commences with the Hia dynasty, begun by Yu the Great, 2197 B.C., though there is much of the fabulous mixed with it. Others open the veritable history of the empire with the Tchow or Chow dynasty, 1122 B.C. At that period the monarchy, beyond doubt, had made great progress in civilization. The government was fairly good and well established, and though the little states of the empire were semi-independent, they were dutifully tributary to the central sovereign. Each of these states had its capital, where the prince lived, while surrounding it were the villages and hamlets and scattered dwellings occupied by the peasantry. The condition of these people was immeasurably better than that of the peasantry in Europe during the middle ages. The latter, as you know, were starved and beaten and abused like so many worthless dogs, but in China a thousand years before Christ the peasants were left free to support their families. All were allowed to fish in the ponds and lakes, and a portion of the land was set aside and held in common for pasturage and farming. The towns contained public markets, and shops, where the occupants pursued their respective callings, and sold or exchanged what they produced, for rice and other commodities of which they stood in need.

During this time lived Confucius, the most famous sage in Chinese history. He was born on the 19th of June, 551 B.C., at Shang-ping, near the town of Tséuse, in the unimportant kingdom of Lu. His real name was Kong, but his disciples called him Kong-fu-tse, meaning "Kong, the Master or Teacher," which name the Jesuit missionaries Latinized into Confucius. Many of the portraits of this remarkable man show a curious elevation at the summit of the forehead, because of which his mother called him Kiéu, or "Little Hillock."

So profound is the admiration felt in China for Confucius, that his disciples declare his birth was announced by various prodigies, and his pedigree is traced back to the mythic emperor Hoang-ti. The father of Confucius died while his son was an infant; but the lad was carefully reared by his mother, and from the first displayed an extraordinary fondness for learning and a love for the ancient laws of his country. While he was still a boy, his integrity, gravity of conduct, and uprightness commanded the admiration of all. When seventeen years old, he was made inspector of the corn-marts, and distinguished himself by his energy in stamping out frauds and infusing order and honesty throughout the entire business. Two years later, he married, but later divorced his wife in order to give his whole time to study and the performance of his public duties.

Confucius adored his wise and devoted mother, and her death when he was

in his twenty-third year, was the cause of his first solemn act as a moral reformer. There was an ancient law, greatly fallen into disuse, which required children upon the death of either of their parents, to resign all public employments. The conscientious Confucius could not refuse to comply with this requirement. His countrymen were amazed by the splendor and solemnity of the burial ceremony in honor of his mother, and so deep was the impression produced that the beautiful custom spread throughout the empire and has continued to the present day.

Young as was Confucius, the people came to look upon him as their highest authority on ancient laws and customs, and he began speaking as such authority. He insisted upon the necessity of stated acts of homage and respect toward the dead, either at the grave, or in a part of the dwelling-house consecrated for the purpose. To his teachings are due the "hall of ancestors" and the anniversary feasts of the dead which are still common in China.

He commenced to instruct his countrymen in the precepts of morality, his most forcible lesson being his own example. His believers steadily increased, for the practical character of his philosophy became apparent to all. With deep faith in his mission, he began travelling through various states, proclaiming his doctrines, and in some places accepting employment as a public reformer. When he returned to Lu, his reputation and influence had become so great that among his followers were more than five hundred nobles or mandarins. A peculiar tribute to the inherent worth of the teachings of this great man was that most of his disciples, instead of being gathered from the young and ardent, who are easily swayed by excitement, were middle-aged, sober, and grave.

The rigid morality of Confucius leavened the social life, and his admiring monarch conferred the highest dignities upon him; but the appearance at court of a number of gay young women overturned everything; and disgusted and half despairing, the philosopher resumed his travels in search of more inflexible disciples. But the tide had turned for evil, and wherever he went, he met only opposition. His teachings involved too much self-denial and stern morality to be acceptable. He was persecuted, imprisoned, and more than once almost suffered the pangs of starvation. In the end, he gave up all hope of benefiting his countrymen during his lifetime, and set to work to do so after his death. He went back to Lu, in the depths of poverty; and all the years that remained to him were devoted to the composition of the literary works that have made his name immortal.

Confucius died 479 B.C. when he was over seventy years of age. Almost from the hour he ceased to breathe, he began to be venerated, and the passing centuries have added to his fame. His family has continued through more than

sixty generations in the very place where their ancestor lived, and is distinguished by various honors and privileges, forming the only example of hereditary aristocracy in China. In every city, down to those of the third order, there is a temple to his honor, and the 18th day of the second moon is kept sacred as the anniversary of his death.

The system of Confucius is not really a religion, but rather a system of social and political life, built upon a slight foundation of philosophy. Within it is no trace of a personal God, though there are a number of allusions to a certain heavenly agency or power, whose outward emblem is the visible firmament, but the most enlightened of Chinese scholars regard this as only a verbal personification of "the ever-present Law and Order and Intelligence, which seem to breathe amid the wonderful activities of physical creation, in the measured circuit of the seasons, in the alternation of light and darkness, in the ebb and flow of tides, and in the harmonious and majestic revolutions of the heavenly bodies."

Confucius seems to have been baffled in his attempts to comprehend that behind the all-varying phenomena of nature is an intelligent Cause or Creator. He regarded the universe as a mechanism, self-sustaining, and inconceivable in its immensity. He believed all things existed from eternity, and were subject to a flux and reflux, in obedience to initial laws impressed upon them, but when, why and how are beyond the reach of human conception. "I teach you nothing," he says, "but what you might learn yourselves—the observance of the three fundamental laws of relation between sovereign and subject, father and child, husband and wife; and the five capital virtues—universal charity, impartial justice, conformity to ceremony and established usages, rectitude of heart and mind, and pure sincerity."

In our present day, the Chinese have three forms of religion, Confucianism, Buddhism, and Taoism. Taoism is native, Buddhism was introduced from India. Formerly there was much strife among the three religions for ascendancy, but that ended long ago and they live in harmony side by side. Many profess all three, which is not inconsistent, since they supplement one another. Confucianism is defined as the basis of the social life and political system of China, and it is the faith of the greatest men and the educated classes. Buddhism, though prevailing more or less throughout the entire country, has been losing ground for a long time, and its devotees are now the ignorant, the women, and the aged. By the educated people it is held in contempt. Much the same may be said of Taoism, which practises a mystic alchemy, uses spells and incantations, and like our modern Spiritists claims to hold intercourse with the dead.

The more ignorant Chinese believe the earth was created by Panku, the first

man, a little dwarfish being, who, finding himself in a chaos of rock, took a hammer and chisel and began to hew out the hollow between earth and sky. Sometimes his strokes cut clear through the roof and made the holes through which we see the stars. Panku worked eighteen thousand years, and ever as he worked grew larger, until he was a vast giant. Dying he gave his body to clothe the naked rocks and become the earth. The fields are his flesh, the rivers his blood. Men are sprung from the flies that fed upon his dead form.

A strange proof of Chinese religious toleration was the discovery, in modern times, of a colony of Jews in the heart of China, where their legends show they have lived since before the birth of the Saviour. Their home was on the Yellow River, amid the densest population of the country. They were first noted by a Jesuit priest in 1625, and within late years have been frequently visited by Protestant missionaries. Where they came from no one knows. They live in the city of Kai-fung, and by many are believed to be the descendants of one of the Lost Tribes of Israel. They seem never to have heard of the coming of Christ or the destruction of Jerusalem, but have always kept the Passover, and much of the Old Testament in Hebrew has been obtained from the rabbis.

After the days of Confucius the kings of Tsin grew in power, until in 255 B.C. one of them brought the other states under subjection, and superseding the Chow dynasty took the title of Hoang or emperor.

It was Shih, one of the Tsin emperors, who is said to have built that prodigious structure known as the Great Wall of China, in the third century B.C. Its purpose was to shut out the marauding Tartars. A stupendous army of workmen was necessary for the labor, and to obtain them the emperor ordered that every third toiling man in the empire should give his aid and work without any compensation except sufficient food to support life. The wall, fifteen hundred miles long, reached from the Gulf of Pe-chi-li on the Yellow Sea, to the most western province. It was carried over mountains, through deep valleys, and across broad rivers, where arches were used. The breadth at the top allowed six horsemen to ride abreast, yet the whole structure, with its towers, at brief distances apart, was completed in five years.

It was the same Emperor, Shih, who undertook the remarkable task of wiping out the literature of his country. He was driven to this by the attitude of the learned men, who could find no authority in Confucius for the firm and centralized empire of the Tsins. To end their persistent opposition, Shih ordered every book in the empire, except those on medicine and divination, to be destroyed. Indescribable tumult followed. Many scholars sacrificed their lives for their precious books; but in the end every volume that could be found perished.

The successor of Shih was driven from his throne by a rebellion headed by Kaoti, a valiant leader from the state of Han. Kaoti, to win the support of the men of learning, endeavored to restore the vanished literature. He offered enormous rewards for copies of the ancient books; and slowly some of these reappeared.

During the reigns of the dynasty of Han, as Kaoti's successors were called, the Tartars of the North resumed their troublesome raids. These became so serious that several Chinese emperors wedded their daughters to Tartar chiefs, and the system of bribing them into quiet was inaugurated.

Throughout those trying years, however, the Chinese steadily advanced in civilization and literature, and in the arts and sciences. They manufactured paper toward the close of the first century of the Christian era, and following that as a corollary was the invention of ink. It was made in the form of cakes with which every one is familiar. The India ink has a musky odor, and is used for tattooing purposes. The Chinese, instead of employing pens as we do, use camel's-hair pencils or brushes in forming their hieroglyphical characters.

The change of rulers and dynasties was generally accompanied with as much violence, crime, and bloodshed as if the Chinese were already nominal Christians. The country was divided into the "Three Kingdoms" about A.D. 220, and then a prince appeared strong enough to blend them once more (A.D. 265) with the capital established at Ho-nan. This was the second or later Tsin dynasty, which lasted about a century and a half and was presided over by fifteen emperors. The brief period of tranquillity was followed by another invasion of the Tartar hordes who swept everything before them. The Chinese resisted with desperate bravery and in the end drove the invaders out of their country.

But the Tsin dynasty became corrupt and tyrannical, and in the end was overthrown by Lin-yu, who from a miserable, neglected orphan boy had won his way to the command of the imperial army and compelled the Emperor to abdicate. Tumultuous times followed, blackened by crime and crimsoned with blood. In the following two centuries, five successive families fought their way to the throne and then plunged the country into ruin. During that troublous period, China carried on an important trade with Arabia and Persia, whose caravans made stated journeys to the frontiers, whence they went back laden with silks, a goodly portion of which were sent to Constantinople for the use of the luxurious inhabitants.

Silk was in greater demand than could be supplied, and the Arabian and Persian merchants were paid enormous prices for the goods. But no one could answer the question repeated thousands of times, "How is it made?" Who could dream that the dazzlingly beautiful texture was spun by little insects?

But the wonderful secret was discovered about the middle of the sixth century by two Nestorian monks, who had gone into the distant land as missionaries.

When the emperor Justinian was told the amazing story, he refused to believe it, but the monks convinced him of the truth of the information, and he offered them a large reward to procure some of the silkworms' eggs. They set out on the difficult task, and by concealing the eggs in a bamboo cane, escaped discovery, and reached Constantinople with their invaluable prize. The shrewd men had made themselves acquainted with the art of raising the worms, which in the new and favorable climate and under the excellent conditions, increased rapidly and were parents of the myriads that in time were introduced into the different parts of Europe.

Soon after this, or near the close of the sixth century, the northern and southern kingdoms of China were once more united, with the city of Ho-nan as the capital. Order was restored and the reign of the new and illustrious sovereigns called the Tang began in A.D. 618.

They re-established the old system of absolute government, the first emperor being Li-yuen, most of whose reign was spent in subduing rebellions that continually cropped out in almost every part of the empire. He did his work well, and, so soon as he saw it was completed, and a career of prosperity had opened for his country, he abdicated in favor of his son the great Tai-tsung, who was one of the most illustrious sovereigns that ever presided over the destinies of the Chinese empire.

Tai-tsung led forth an expedition which completely crushed the Tartar tribes. He was wise, prudent, generous, just, and a patriot whose highest ambition was the welfare of his people. Under his beneficent rule, education and the arts flourished, and men of learning filled all the high offices. Literature had long been neglected because of war, and to aid in its revival, Tai-tsung established an academy within the precincts of the palace, where the most eminent professors gave instruction to thousands of students. In addition, he founded a school of archery, which he attended in order to perfect himself in the art so necessary for the welfare of the empire.

Fortunate is that country with a Washington, a Lincoln, a Victoria, a Bolivar, or a Tai-tsung. The emperor gave his efforts toward improving the condition of the lower orders. He lessened their taxes and sent commissioners into all the provinces to learn whether the poor were oppressed by the magistrates. He made the offence of bribery punishable with death, and when the guilt of a magistrate was proved, he showed him no mercy.

While Tai-tsung was emperor, several Christian missionaries of the Nestorian Church visited China. They were received in the most friendly manner by the emperor, who gave them full liberty to build all the churches they

desired and to preach wherever they pleased. They labored with great zeal and made many converts, some of them of elevated rank.

The emperor Tai-tsung reigned twenty-three years, and died mourned by his subjects, who looked upon him as a model of all that was wise and good. Long ago as it is that he passed away, many of his proverbs and maxims are repeated by his admiring countrymen, who justly regard his reign as one of the most illustrious in the annals of the empire. The majority of the successors of Tai-tsung, although less brilliant than he, were worthy rulers, and the country for a long time was tranquil and prosperous.

Among the great public works of the seventh century were a number of canals, constructed to aid inland commerce, which they did to a marked degree. It was the sixth emperor of the Tang dynasty who founded the Han-lin College, which is still the chief literary establishment of the empire and the oldest in the world. From its members are generally chosen the ministers of state, and from them all the successful candidates for honors receive their degrees. In our own country, the universities and colleges are continually developing and adding to their course of study, so that a young man with the education of a graduate of a hundred years ago could not pass the entrance examination to-day; but, it is characteristic of Chinese methods, that the curriculum of Han-lin College is the same now as it was a thousand years ago, though one or two studies have been added within the last few years. When the institution was founded, the professors were well in advance of any in Europe, but they have long since drifted far behind.

During the Tang dynasty, the Arabs were more prosperous, wealthy and civilized than any other western Asiatic nation. Many of their opulent merchants reached China and made their homes in Canton, where they were permitted to have a magistrate of the Mahometan faith to rule over them. An ancient mosque still stands in Canton as a proof of the liberality of the mediæval Chinese in all matters pertaining to religion; and Mahomet still has his followers in every part of the empire. They are mainly, however, of Tartar origin.

It was toward the close of the ninth century that the atrocious custom of binding the feet of female infants, so as to prevent their growth, was adopted. This shocking practice, which makes cripples of the women for life and is the cause of frightful suffering during the three years the feet undergo their constriction, probably originated through flattery of an empress proud of her tiny feet. Fortunately, the poor cannot afford to have their children thus abused, but the practice is universal among those of rank, who would consider it excessively vulgar to be able to walk like ordinary human beings.

The Tang dynasty degenerated and finally perished in the year 907. A

half century of anarchy followed, during which thirteen emperors, representing five families, tried their hands at ruling, and each went down like a blazing torch into the midnight sea. During those tempestuous years, printing was practised in China, five hundred years before it was known in Europe.

Encouraged by the troublous times, the Northern Tartars again invaded China. One of their leaders helped a usurper to mount the throne and was rewarded with a large grant of land in the province of Chi-li, by which means the Tartars gained a footing in North China. Following the wars came a period of repose, when the Sung dynasty rose to power. This consisted of eighteen emperors, the first of whom, Tai-tsu, was proclaimed in 960 and proved one of the best rulers China ever had. The country made great advances under him and several of his successors. But there was no getting rid of the Tartars, who demanded and were paid tribute, and continued encroaching upon the empire. During the Sung dynasty the famous porcelain furnaces were established at King-ti-chin, a village in the province of Kiang-si, and the industry still gives employment to thousands of persons.

The empire steadily declined under the hammering of the Tartars. Vice, effeminacy, and cowardice permeated the government and people to the core. When the whole country was threatened with conquest, the Chinese appealed to the Mongols, or Western Tartars, who had proved their prowess by conquering India. Those terrible fighters eagerly accepted the invitation and again demonstrated their might by expelling the Tartars and conquering the Chinese, who were slain by the hundred thousands.

There was born on the 25th of January, 1155, at Deylan-Yeldak, near the northern bend of the Hoang-ho, a son to a Mongol chief, who ruled over some forty clans or tribes, dwelling to the north of the Great Wall of China. The son was originally called Temujin, but he figures in history as Jengueiz, Tchinggis, or Zingis, or more commonly Genghis Khan. His father died when the boy was only thirteen, and the youth unhesitatingly assumed the reins of government. He was defeated, however, in attempting to put down a number of uprisings, and was compelled to take refuge in the dominions of a neighboring monarch, who granted him protection, gave him his daughter in marriage, and the command of his army.

Genghis developed so much military ability that his father-in-law became jealous and ordered his assassination. The young man was warned and fled to his own country with 5,000 cavalry. He gathered a large army, came back, and defeated his father-in-law, who was killed (1203), while fleeing. His dominions were seized by Genghis. A formidable coalition of tribes was formed against the usurper, but he defeated them, slew their chief, and thus became master of nearly all Mongolia. Having tasted the intoxication of con-

quest, Genghis now entered upon a career which stamps him as one of the most remarkable characters in all history. He assumed the name Genghis Khan, in other words, greatest of khans, or khan of khans, and declared that heaven had ordained that he should rule over all the earth.

Genghis and his hordes scaled the Great Wall in 1211, and three years later Peking was captured. Recalled home to quell a rebellion, he crushed it without mercy, and then conquered the Tartars of all northern Asia. Persia was overrun in the course of five or six years, Caucasus conquered, and then, swarming into Russia, the Mongols plundered the country between the Volga and the Dnieper. Meanwhile, they were still continuing their overwhelming successes in the East. They devastated all of Southern Asia, to the Sutlej Vague, and terrifying rumors of the awful horde pouring resistlessly westward caused men hundreds of miles removed to shudder and fall on their knees in prayer. In France, Spain, Sweden, and Britain the people gave themselves to fasting and appealed to God as their only shield from the fearful scourge against which all human combinations, skill, and bravery seemed powerless.

But disease and exhaustion were doing their work with the Mongol hordes, and Genghis was compelled in 1224 to return to Karakorum, his capital in Tartary, where he learned that during his absence his armies in China had pushed the war with great success. Genghis was now three-score and ten, but the lust of conquest burned within him, and he led a new army across the vast desert of Gobi to the kingdom of Tanjout, in northwestern China, whose capital he besieged. The commander gave his promise to surrender at the end of the month, but before the time expired, Genghis died August 24, 1227. The historians make the appalling statement of him that through his wars and massacres he caused the death of more than five million persons!

Genghis Khan divided his enormous possessions among his three sons, while the Tartars continued their aggressions against China, and in the course of ten years conquered all of the northern half of the country. Their next great advance was under Kublai Khan, a warrior and statesman, grandson of the great Genghis Khan. All the conditions urged him to a war of conquest. He was firmly rooted in the north, and beyond the Great Wall his reserve of light cavalry were in numbers like the leaves on the trees. The reigning Chinese emperor was an infant and Kublai Khan did not hesitate. In 1260 his immense army came down from the north and swept toward the imperial city. The sight of the vast swarm threw the court and inhabitants into consternation, and they fled in headlong haste. The members of the court ran panting for the mouth of the river where a number of junks were lying, and scrambled on board. Before the boats could pass beyond sight, several Tartar vessels started in pursuit and gained upon the fugitives, who were wild with

terror. As the dreaded enemy drew nearer, one of the grandees, catching up the infant emperor in his arms, leaped overboard. The empress and the chief ministers followed, and all went to the bottom. Certainly there could have been no more summary extinguishment of a dynasty.

Thus it came about that Kublai Khan assumed undisputed control of the whole Chinese empire, though the conquest was accompanied by tremendous sacrifice of life. What sort of a ruler did this terrible man make? One of the best that the distracted empire has ever had through her thousands of years of stormy existence. Having conquered the people, he now set himself to win their confidence and good-will, and he succeeded. He conferred every possible benefit upon them. He was wise, far-seeing, and inspired by the loftiest motives that can actuate the head of any people. His subjects soon saw that he was not only a magnificent warrior, but one of the ablest and most virtuous statesmen that had ever swayed the destinies of any people. He did not disturb the political institutions of the Chinese, nor interfere with any of the ancient customs to which they were so passionately attached. What particularly pleased the conquered ones was that he exempted them from all military service. True, this weakened them and strengthened the Mongols, but after all it was better that it should be so, since the foreigners were more capable of ruling them than they were of ruling themselves, and the new masters did not abuse their power. The strange result was that, although the Emperor was of another race, he was affectionately called the father of his people, and never did he do a thing to taint that noble reputation.

The Chinese were taxed to the extent of a tenth of all their silk, rice, wool, hemp, and other produce, except sugar and spices, upon which the duty was trifling. The mechanics paid their tribute by working one day in nine for the government. The new Emperor assumed the name of Shi-tsu. He made Peking the seat of government, and the city even then was rich and populous, with hundreds of shops in which were displayed the splendid merchandise of Persia and Arabia. Trade was renewed with those countries, from which long caravans arrived every year. In the suburbs were a large number of hotels and houses erected expressly for the accommodation of these foreign visitors. Hitherto the only kind of money used in the Empire was the small copper coinage, but now a form of bank-note was put in circulation. This was made from the inner bark of the mulberry tree, stamped with the mark of Kublai Khan, and counterfeiting it was punishable with death. The paper money proved a great convenience to all classes.

One of the serious defects of the country was the lack of communication or good roads. The Emperor met this by turning the waters of a number of lakes into artificial channels, which were connected with the rivers. Thus the

Great Canal came into existence, though its vast extent carried its completion into the reign of the successor of Kublai Khan. In its construction 170,000 men were employed for many years. It is some seven hundred miles in length and of it the earliest European traveller in China said: "This magnificent work is deserving of all admiration; and not so much from the manner in which it is conducted through the country or its vast extent, as from its great utility, and the benefit it produces to those innumerable cities which lie in its course. No man may count the number of bridges by which it is crossed."

It was during the reign of Kublai Khan that China, or "Cathay," was first visited by other Europeans than missionaries; and the explorers amazed the western world by the accounts of what they saw in that mysterious and interesting land. While Matteo and Nicolo Polo, merchants of Venice, were on a journey in Persia, they heard such extravagant stories of the splendors of the imperial court of China and of the greatness and wise statesmanship of its emperor, that they were eager to see the wonderful country and to meet the illustrious ruler. About that time a Persian ambassador was sent with despatches to Kublai Khan and the brothers were delighted to accept the invitation to accompany him on his long journey.

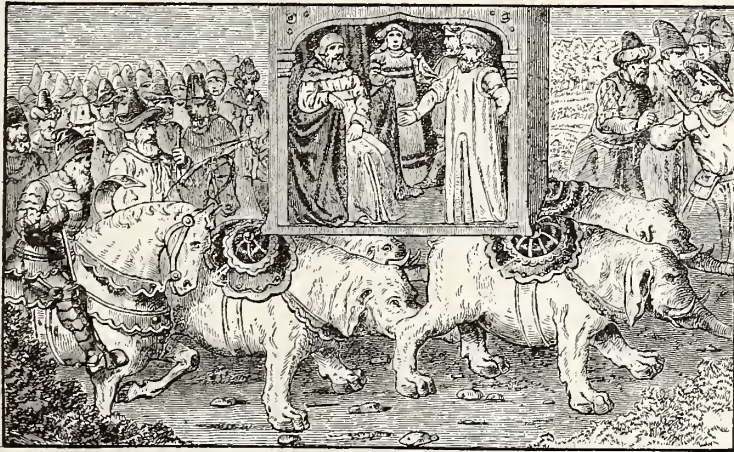
The Emperor gave them cordial welcome and formed a strong attachment for his visitors, for he was as anxious to learn about the outside world as they were to become acquainted with his empire. They remained a long time, and when they returned years later, one of the Polos brought with him his son Marco, who is the most famous of the three, for he remained seventeen years in the country and on his return to Italy wrote a full account of the "kingdom of Cathay" or the Chinese empire. No one could have enjoyed a better opportunity, for, in addition to his natural intelligence and long residence, he enjoyed from the first the fullest confidence of the emperor. The stories told by Marco Polo were so astonishing that to the majority of his countrymen they were too incredible for belief. Like those of Herodotus, Mungo Park, Du Chaillu, and scores of other travellers, his reports were ridiculed until subsequent investigation proved them in the main correct.

Kublai Khan was succeeded by his grandson Timur, who came to the throne when the Mongol empire was at the height of its splendor. Its magnitude surpassed that of any monarchy of ancient or modern times. It stretched from the northern confines of Siberia to the Indies, and from the eastern shores of Asia to the borders of Poland in Europe. This vast region was governed by princes of the house of Genghis and all were vassals of the Great Khan or Emperor of China. The chief of these, the khans of Persia, of Zagatai and Kipzac, gained their independence after the death of Kublai Khan. None of

his successors approached him in ability, though some displayed wisdom and statesmanship, and the Chinese empire remained under the rule of the Mongols for about seventy-three years.

The ninth and last sovereign of the Mongols was Shun-tsung, or Chunti, who became Emperor in 1333 and reigned for thirty-five years. From the death of Kublai Khan, the dry rot began eating into the vitals of the empire, until it now crumbled to fragments. The debilitating climate, the luxurious living, and the indolence and vice that permeated the court, wrought their deadly work. Shun-tsung was Emperor only in name; he left all his public duties to his ministers and gave himself up to unbridled indulgence. Great was the descent from Kublai Khan to Shun-tsung.

The people were discontented and the whole country simmered with insurrection. At first, the revolts were put down with little trouble, but they increased in number and strength, and then the crisis came. Hong-wou was the son of a laborer of Nanking, so delicate of constitution that his father placed him in a monastery to become a priest. The boy grew strong, ran away, and enlisted in the imperial army. He displayed rare courage and ability, and rapidly rose to high rank. Then he married a rich and influential widow who urged him to take part in the general movement against the government. He did so and threw all his energies into the revolution. His success was astounding. City after city toppled over, thousands rallied to his support, and finally Peking itself was captured. Then Hong-wou was proclaimed Emperor by the title of Tai-tsu in the year 1368. Thus terminated the Yuen or Mongol dynasty and thus began that of the Ming or native dynasty.



KUBLAI KHAN'S ELEPHANT CAR (From an old print)



CORONATION PROCESSION OF KUBLAI KHAN

Chapter CXLI

THE LAST DYNASTY OF CHINESE EMPERORS



CHAI-TSU governed his country well, being greatly aided by his sagacious wife, who belonged to an influential family. Corea and other tributary provinces sent ambassadors to the Emperor with their congratulations upon the restoration of the throne to a native of China, and the new régime started out with promising prospects. The Emperor made Nanking the capital, while Peking was formed into a principality and bestowed upon his son Yung-lo. A wise and radical step was that of bringing back the system of government as nearly as possible to that of Kublai Khan.

The grief of Tai-tsu's life was the loss of his favorite son, because of which, at the end of his reign of thirty-one years, he appointed his grandson, only thirteen years old, to succeed him. This passed over the elder son, Yung-lo, who was at the head of the principality of Peking. In his rage over what his father had done, he raised a formidable force, with which he marched against Nanking, resolved to compel his nephew to surrender the throne to him. The great battle which followed was indecisive, but a traitor within the city opened the gates to Yung-lo, who put hundreds to death, among his victims being his nephew. After this massacre Yung-lo perched himself upon the throne.

Having attained the object of his ambition, the new Emperor displayed moderation and justice. He removed the capital to Peking, which was a wise step, because of its favorable location for repelling the attacks of the Tartars, which were incessant for a long time after the fall of the Mongol dynasty.

One of the most famous of the Tartar chieftains was Timur or Tamerlane, whose conquering career almost rivalled that of the great Genghis Khan. He could not rest satisfied till China was added to his dominions and he set out to secure the prize. Probably he would have succeeded, had he not been overtaken by a fate strikingly similar to that of Genghis Khan, for he died on the road. This was in 1405, and his army being left without his guidance, the expedition was abandoned and the threatened eclipse of the new dynasty passed harmlessly by. But the Tartars continued their attacks throughout the three centuries which the Ming dynasty lasted.

This dynasty saw one of the most momentous events in the history of the world: that was the discovery of America by Christopher Columbus. This was followed by the opening of new routes to navigation and the visit of the first European ships to the ports of China. Portugal was then a leading maritime nation and she promised to keep her hands off America, provided the other Powers did not interfere with her in the East. After making several voyages to India by the newly discovered route around the Cape of Good Hope, her ships ventured to the mouth of the Canton River. This was in 1516, and they were the first Europeans to penetrate that far into the East. They did not pass above the island at the mouth of the river, and returned to Malacca, whence they came, with a favorable report of what they had seen. The following year a squadron of eight vessels sailed past the islands and up the stream. The Chinese were suspicious and alarmed, and only with the greatest difficulty did the captain obtain permission to visit Canton with two of his ships. Some of the squadron secured cargoes with which they returned to Malacca, while others sailed for the east coast of China, where a colony was established at Ningpo, which became a permanent settlement.

The Portuguese lost their splendid opening through their own behavior toward the Chinese. This became so brutal that the provincial government drove out the whole brood from Ningpo, and refused to receive the other embassies which Portugal persisted for a number of years in sending thither. There was no change until about the middle of the sixteenth century, when the Portuguese managed to establish a settlement at Macao, near the mouth of the Canton River. This weak colony was the only European one in the empire for nearly three hundred years. The settlement was at the extremity of a small peninsula near the mouth of the river and it gained its foothold by bribery and insidious means. The Chinese built a wall across the narrow strip of land, and strictly forbade the inhabitants to leave the bounds of the settlement. The Emperor appointed an officer to see that this order was never violated, and that the white men perforce conducted themselves as orderly citizens of the empire.

By this time the Spaniards saw the magnificent opportunity for trade in the

Far East and began sending their ships into the Indian Ocean. They seized the Philippines, settled Manila, and in the year 1570, two of their monks were sent to China to labor for the conversion of its people.

Never was such a sensation created in the "Middle Kingdom" as was caused by the arrival of these men in their peculiar monkish garb. The people stared at them, as if they had descended from the sky, and hundreds swarmed about the house in which they lodged. The walls and adjoining roofs were thronged, and when the visitors were carried through the streets in sedan chairs it was impossible at times for the bearers to make any headway. While nothing in the nature of violence or insult was offered the monks, they could not fail to see that despite this curiosity their presence was anything but welcome.

By and by they were kindly but firmly informed that the time had come for them to terminate their visit, and that there might be no slip in the matter, they were escorted to Canton, where a vessel was waiting to carry them back to Manila. Thus ended that particular attempt to introduce Christianity among the Chinese.

A century later, the Jesuits, Dominicans, and Franciscans undertook several missions to China. These men were worldly wise and showed a commendable appreciation of the true conditions confronting them in that country. They began their work slowly and guardedly, taking pains not to offend the prejudices of those who were wedded to their ancient forms and traditions. They gave the Chinese to understand that they were drawn to their land by the glowing accounts they had heard of it, and with the permission of the good people they hoped to end their days there. These visitors were men of learning and were therefore able to appeal to the weak side of the Chinese, who were deeply impressed by a sun dial which one of the monks constructed. Surely no one but an extraordinary astrologer could do a thing like that. By adopting this conciliatory course, the monks won the good-will of the Chinese, who after a time permitted them to build a church, into whose fold a large number of converts were gathered.

In 1571, Wau-lich, the thirteenth emperor of the Ming dynasty, came to the throne of China, which was extremely fortunate once more in obtaining a wise and just ruler. To him is due the origin of the famous Red Book, still published, which contains the name, rank, and native city of every official of the empire. There are nine ranks of these, and since changes are continually made, it can be understood that the publication is valuable and convenient. Its distinctive name is derived from its color, which is the favorite in ceremonial matters relating to religion and state.

The Manchus or Tartars of the north had by this time become once more

a menace to the empire, and the reign of Wau-lieh, which was a long one, was made stormy through the persistent irruptions of those turbulent people. Finally, one of their princes, Tien-ming, was so exasperated by the cruelty of the Chinese officials on the frontiers, that he published a manifesto, reciting his grievances, and then officially declared war against the Chinese empire.

Hardly had hostilities commenced, when Wau-lieh died, and his grandson came to the throne, which he held only seven years. Throughout this period the fighting continued, with varying success, and no decisive result for either side. Nevertheless, the Ming power was steadily declining, and that of the Manchus as surely growing. By a curious coincidence the Tartar king and the Chinese emperor died within a few weeks of each other. The new Tartar ruler was Tien-tsung, and the new emperor Hwai-tsung, who ascended the throne in 1628.

Woful days now came to the Middle Kingdom. All the regular troops were needed to beat back the Tartar hordes, and the discontented, lawless, and vicious seized the chance to set rebellions on foot in the different provinces. These increased in number and virulence until the whole country was rent by anarchy, and crime and bloodshed were everywhere. The recent atrocities of the Boxers prove to what lengths the Chinaman will go when his evil nature is stirred, and the imagination can picture no scenes more horrible than those enacted throughout the length and breadth of the empire. It is impossible to conceive of a worse condition of affairs.

One of the ablest and boldest of the rebel leaders was Li-kung, who gathered so vast a host under his command that he had little trouble in making himself master of the Ho-nan and Shen-si provinces, where he became immensely popular through his stopping all taxes and putting to death the leading officers of the cities.

Finally his troops surrounded the imperial capital of Peking. For several days stray merchants kept dropping into Peking where they hired shops and seemed to care for nothing except to gain custom, and ply their trade. Now and then, when the opportunity was favorable, they made friends with different soldiers of the guard, and whispered that it would be a good thing for them to open the gates to the insurgent troops outside. These pretended merchants were agents of Li-kung, who had given them this specific work to do.

And the spies did it well. On a certain dark night, the guards who had been won over were in charge of the gates. The rebel chieftain and his men were on the alert, and when the ponderous gates swung open they poured eagerly through. Roused from sleep by the tumult, the inhabitants saw the streets filled with furious forms, that were killing without mercy. When the palace was attacked, the officers dashed off in a panic and the dismayed

Emperor, seeing that all was lost, stabbed his daughter and then killed himself. The Empress and many ladies of the court imitated the fearful example, but the daughter recovered from her wound and afterward married a Chinaman of high rank.

Li-kung was a ferocious wretch, who never felt a throb of pity, and his crimes were so frightful that many of his followers hated him, though fear prevented them from putting their feelings into action. He caused himself to be proclaimed Emperor, took possession of the palace, received the submission of the northern provinces, and then led an army to the border of Tartary, where Wu San-kwei, one of the loyal generals, held out with a strong force. It seemed impossible to bring this leader to submission, and the enraged Li-kung, who had taken prisoner the aged father of Wu San-kwei, loaded him with chains, and bringing him under the walls of the city, notified the general that if he refused to surrender, the old man would be put to death. A more dastardly act cannot be conceived.

The heart-broken general appeared on the wall and sank on his knees to plead for pity, but the heroic father, rising erect, sternly commanded his son, under no circumstances to acknowledge the base wretch as his sovereign. Hardly had he uttered the Roman-like command, when his head was stricken off before the eyes of his horrified son.

Glad are we to record that this dreadful crime failed to accomplish its purpose. Wu San-kwei had now the most powerful of motives to stir him to vengeance—the murder of his father and the death of his emperor. His army was not strong enough to crush the usurper, and he therefore offered to help the Manchu Tartars in assailing Li-kung, who was sent flying headlong from the capital.

The Tartar prince having at last conquered the throne of China, decided to hold fast to it. The Chinese were so weary of war and disorder that they gave him joyous welcome, and he was tactful and wise enough to retain their goodwill. Hardly, however, had he assumed the dignity, when he fell ill and died, first naming as his successor his son Shun-chi, then only six years old, whose uncle was appointed to act as regent during his minority.

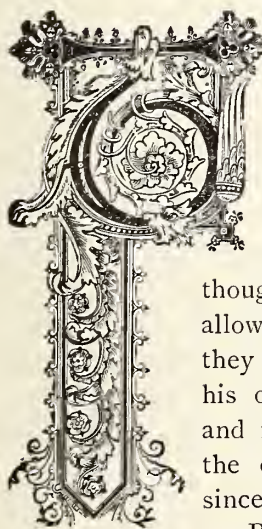
Thus it was that in the year 1644, the present imperial family of the Manchu Tartar race came to the throne of China. But not immediately did the entire empire fall under the rule of the foreigner. The provinces in the north were prompt to make submission, but a number of the southern cities clung to their native princes. The civil war that followed was continued long enough for several princes of the Ming family to be proclaimed emperor in Nanking, where they held their courts. It was during the reign of the last of these that a Dutch embassy visited Nanking.



FLIGHT OF THE MIAU-TSZ

Chapter CXLII

THE RULE OF THE MANCHU TARTARS



THE first emperor of the Manchu or present dynasty was, as just stated, Shun-chi, who was only a child. He had a good disposition and was placed under careful tutelage. It took long and hard fighting to bring the southern provinces into subjection, but it was accomplished at last, and all China came under the rule of the Manchus. The regent dying in 1652, Shun-chi, although only fourteen, took the government in his hands. He allowed the Chinese to retain all the rights and immunities they had enjoyed under their own rulers, and then, to satisfy his own subjects, he doubled the number of officers of state and members of council, one half of whom were Chinese and the other half Tartars. This rule has been continued ever since.

But the Chinese had to submit to one intense humiliation: that was the Tartar custom of shaving the head, leaving only enough hair to form the long, plaited queue with which we are all familiar. Some preferred death rather than submit to the degradation. A peculiar exception to the execrated law was made in the case of the last province to submit in the south, adjoining Canton on the east. This forbearance was meant as a tribute to the bravery of the people there, who were permitted to retain the black turban to cover the shaved head; and this fashion continues among them to the present day

Let us trace now the coming of the Europeans. We have seen that the

Portuguese had long been settled in a trading station at Macao. In 1637, an English squadron arrived in the Canton River off Macao. Exciting times followed. The Portuguese and Jesuits intrigued against the visitors, and the Chinese scowled upon them from the first. Finally, the Portuguese persuaded the Celestials to fire on the English ships in the hope of driving them away. This naturally roused the ire of the English captain, who opened on the fort with his guns, compelled it to surrender, burned a number of public buildings, killed scores, and captured a good many trading junks. Perforce the Chinese opened trade with the English, but the unfortunate manner in which it began greatly retarded its development.

Alexis, father of Peter the Great and Emperor of Russia, sent an embassy to China in 1655, with a view of establishing a commercial treaty between the two countries. It was the law of the Tartar sovereigns that all visitors should, upon coming into the presence of the Emperor, perform the ceremony that is known as the "ko-tau" and which consists of nine prostrations. The humiliating obeisance was a confession of vassalage, and when it was demanded of the Russian ambassador, naturally he refused, and the embassy therefore came to naught. A more serious cause of friction arose from the fact that the Russians had taken possession of a portion of Siberia, which was claimed as belonging to Chinese Tartary. On the refusal to give it up, China made war against Russia, but was defeated, and in the end the dominions of the two emperors joined each other.

It is a striking proof of the tactful, worldly wisdom of the Romanists that Shun-chi placed himself under the tutelage of a German Jesuit, Adam Schaal, who became chief minister of state and the power behind the throne. Incredible as it may seem, China for a period was actually ruled by a Christian missionary, who, however, never succeeded in making a convert of the Emperor himself. Still Shun-chi made no objection to others joining the new faith, and allowed a couple of churches to be built in Peking, where several missionaries came to live and labor.

Shun-chi died when only twenty-four years old and was succeeded by his son Kang-hi, a boy of eight. Four aged ministers, wedded to ancient tradition, were appointed to conduct the government. They devoted their energies to undoing the beneficent reforms of the late sovereign; they destroyed the two Christian churches; shut Adam Schaal and another German Jesuit named Verbiest in prison; persecuted, fined, and in some instances put native Christians to death. The two Jesuits were released after a time, but the persecutions of the converts continued until the young Emperor was old enough to take the government into his own hands.

Kang-hi ranks among the greatest of China's rulers. Immediately on

assuming power he checked the Christian persecutions, and, Schaal having died, Verbiest was raised to his rank of prime minister. In 1692, Kang-hi issued a decree that permitted the free exercise of the Christian religion, which, so far as privileges and immunities were concerned, was placed on the same footing as Buddhism.

At this time the pirates of Formosa became a veritable scourge to the whole southeastern coast of China. Being powerless on the sea, the government issued an order that all its subjects living near the shore should withdraw ten miles into the interior, so that only a barren waste would be left to the invaders. The Portuguese settlers at Macao were exempted from the order, probably because the government was indifferent as to what became of them. This novel remedy was successful, since there was nothing left for the free-booters to plunder, and their disappointed chief surrendered the island for a title and life pension. Thus Formosa became one of the most valuable adjuncts of the Chinese empire, for it is very fertile and has long been known as the granary of the Chinese maritime provinces.

One powerful cause of Kang-hi's popularity among his subjects was his amazing skill as a hunter, an accomplishment which, next to war, ranks foremost with the Tartars. He won the hearts of the Chinese by honoring literary merit, and by personally looking after the welfare of his subjects, and numerous instances are recorded illustrating this fine trait of his character.

The Jesuit Verbiest rewarded the Emperor for the marked favors shown him, for he taught the Chinese the art of making cannon, more than four hundred of which were cast under the Jesuit's supervision, to the unfeigned delight of the Emperor, who gave a splendid banquet and entertainment when the pieces were tested.

The Chinese presented gunpowder to the world, and a large amount of the product, often of a poor quality, is exploded in the form of firecrackers used in China and the United States. When Mr. John Bell visited Peking in 1721, he was told by the "Emperor's General of Artillery" that the Chinese had used gunpowder in fireworks for more than 2,000 years, as proved by their records, but only lately had they begun to apply it to the purposes of war. The interesting fact about such use of the explosive was that it was not employed to hurl missiles at an enemy, but to sputter, smoke, and make a great noise, with which to terrify the foe. The Chinese relied greatly upon the fear they could thus inspire, and employed also the terrific din produced by beating upon gongs and every infernal contrivance that could be invented for creating a deafening racket.

Another peculiar and more effective weapon, used in quite modern times, were pots which, being flung upon the deck of a vessel, broke apart and released

a compound of such horrible odor that it overpowered the strongest men, who, to escape asphyxiation, were often compelled to flee before the intolerable fumes.

Another public service rendered by Verbiest was the correction of the calendar which had gotten so much askew that it was found necessary to drop out a whole month to straighten matters. Kang-hi punished the president of the Astronomical Bureau by banishing him to Tartary for his neglect or ignorance, and Verbiest was made his successor. Never before or since did Christianity make so much progress in the empire as during the reign of Kang-hi. A church was built near the palace for the accommodation of those of high rank who embraced the new faith, while other churches were erected in Peking and different parts of the empire.

A beneficent service rendered by Kang-hi was the preparation, under his supervision, of two great dictionaries of the Chinese language. The more important of these was intended for the learned, and seventy-six profound scholars of the empire were employed continuously upon it for eight years. The other was for more general use and was less comprehensive. The production, however, which brought the Emperor nearest to the hearts of the people was his "Shing-yu," or "Sacred Edict," also referred to as the "Sacred Instructions." It is a collection of sixteen discourses upon practical subjects, written in simple language, so that all can understand. To illustrate, he thus speaks of agriculture:

"Give the chief place to husbandry and the culture of the mulberry tree, in order to procure adequate supplies of food and raiment. Of old time the Emperors themselves ploughed, and their Empresses cultivated the mulberry tree; though supremely honorable, they disdained not to labor; and they did this, in order to excite by their example the millions of the people. Suffer not a barren spot to remain a wilderness, or a lazy person to abide in the cities. Then the farmer will not lay aside his plough and his hoe, or the housewife put away her silkworms and her weaving. Even the productions of the mountains and the marshes, and the propagation of the breed of poultry, swine, and dogs will all be regularly cherished, in order that food may be supplied in their season to make up for any deficiency of agriculture."

Unto Kang-hi was granted an honor which rarely comes to a ruler, the singular and most notable example of modern times being that of Queen Victoria. In the year of 1721 he celebrated the sixtieth anniversary of his accession to the throne, he being the first sovereign of China to attain that remarkable distinction. Sixty is a number held in special veneration in the Chinese empire. The sixtieth birthday of a man is the greatest he can ever have. Some idea, therefore, may be formed of the general rejoicing when so loved

and respected an Emperor rounded out his three-score years of rule. One grand jubilee swept over the country, marked by unusual sacrifices to the gods, feasting, illuminations, fireworks, and an endless variety of amusements. The Emperor died the following year.

In the light of events which have since taken place, one act of his reign becomes specially important. Kang-hi compelled the Mongols to remove three hundred miles back and beyond the Great Wall, where they received fertile lands and pastures. Into the territory thus vacated, the Emperor settled his own subjects of the Manchu race. He thus secured not only a considerable addition to his dominions, but placed a living wall beyond the brick and stone one. There is intense jealousy and hatred between the Mongols and the Manchus, for the former can never forgive the latter for wresting from them the mighty empire once so gloriously ruled by the Mongol princes.

The long period of Kang-hi's reign inevitably embraced a number of important occurrences, to which we must refer before taking up our account of his successor. As far back as 1664, an English ship was sent to Macao, but the malicious intriguing of the Portuguese and the intolerable exactions of the Chinese forced the captain to return without selling anything or obtaining a cargo. Four years later, other ships were sent out, and they picked up a little trade at Formosa which at that time was independent of the Manchus. In 1681, the great East India Company ordered their establishments at Formosa and Amoy to be closed, and every effort made to establish a trade at Canton. The Manchu Tartars, however, were ill-inclined and seemed to suspect the English would incite the Chinese to rebellion. A collision took place shortly after between the crew of an English ship and a large party of natives, who killed several of the foreigners. The authorities compelled the ship to leave and would not permit its return.

By this time the new article of tea had become so popular in England that the East India Company renewed its attempts to organize a trade. Finally, in 1699, it was permitted to have a factory at Canton. Many obstacles were thrown in the way, but thenceforward the English commerce with China steadily grew. It was a long time before the Dutch were equally successful.

Yung-ching, fourth son of Kang-hi, was nominated by the latter before his death, and in 1722, amid great pomp and splendor, was proclaimed emperor. When compared with his illustrious parent, he was little more than a nonentity. The most notable feature of his reign was his bitter persecution of the Roman Catholics, because of their political intrigues. He banished the Jesuits from his court, destroyed their churches, and ordered all the missionaries to leave the country. Among the exiles to the wilds of Tartary were some of

the Emperor's own relatives and their families. In other respects, Yung-ching made a good ruler, and after a reign of about fourteen years, died in 1735.

His successor was his eldest son, Kien-lung, whose character and attainments placed him among the great sovereigns of China. To him was given to reign one year less than his grandfather Kang-hi, that is, sixty years. Upon assuming the throne he publicly vowed that if he were permitted to complete sixty years of rule he would attest his gratitude to heaven by resigning his crown to his heir. He lived to fulfil this vow.

Kien-lung did not interfere for some time with the preaching of the missionaries, but he yielded finally to the urgency of the members of the court and withdrew his protection. The Jesuits had become rich by trade and the large contributions of their followers. Their property was now confiscated and their labors for the conversion of the Chinese brought to an end.

During this long and prosperous reign, a number of important conquests were made in Western Tartary, and the wealthy city of Kashgar was brought under Chinese dominion. An attempt, however, to conquer Burmah resulted in disaster. It is said that not a man of the invading army was permitted to return home, for all who were not killed were held in hopeless slavery.

This calamity was more than offset by the acquisition of Thibet, an extensive country whose fame rests chiefly on the fact that it is the home of the Grand Llama, and the high seat of the Buddhist religion. The location of the country is advantageous for China, since the veneration for the Grand Llama restrains many wild Tartar and Indian tribes from crossing Thibet and prevents their harassing the empire.

From remote antiquity a curious people has existed in China known as the Miao-tsz, who inhabited the mountainous districts and remained distinct from the Chinese, with whom they would have nothing to do and whose government they refused to acknowledge. They had their own chiefs and were governed by their own laws. Sometimes the Chinese and Miao-tsz met on friendly terms, and again they fought viciously. The latter were fond of plunder and now and then would make a raid into the fertile plains and lowlands. One of these raids in 1770 was so extensive and exasperating that the Emperor determined to subjugate or destroy the offenders. The Miao-tsz made a desperate resistance, the women fighting as savagely as the men. In the end the chief and his family were captured and beheaded, and the tribe was exterminated, but other tribes remained in the mountains and continued to defy the imperial government.

Kien-lung had been on the throne but a short time, when he established a company known as the Hong Merchants, composed of the heads of a number of *hongs*, or mercantile houses, to whom was granted the exclusive privilege

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